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S E R M O N

PREACHED IN

WHITEHALL CHAPEL,

AT THE

CONSECRATION

OF THE

Right Rev. JOHN DOUGLAS, D. D.

LORD BISHOP OF CARLISLE;

On SUNDAY, November 18, 1787.

By BROWNE GRISDALE, D. D. *K.*

CHAPLAIN IN ORDINARY TO HIS MAJESTY.

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A

S E R M O N.

PHILIPPIANS, iv. 5.

LET YOUR MODERATION BE KNOWN UNTO ALL MEN.

MODERATION has, at some particular periods, been held in little estimation as a duty; nay, among some descriptions of persons, it has been converted into a term of reproach, as if it implied want of principle in those who professed to act under its influence. When ecclesiastical as well as civil divisions have run high in this country, it hath been considered as the capital merit with the zealots of one party, always to speak of the other party with contempt and asperity. Yet moderation, like the church which it characterizes and adorns, has weathered all these storms; and, being founded in the truth of things, still preserves its elevation in the moral barometer. Indeed, I know no single virtue that is a more distinguishing mark and criterion of wisdom, either in an individual or community, than this. That it is a precept of Christianity, the words of St. Paul in my text are a sufficient proof: “*Let your mode-*

B

“*ration*

"*ration be known unto all men.*" "Moderation:" the original word is *TO ΕΠΙΕΙΧΕΣ*; meekness; gentleness; a yielding disposition; and mild conduct.

NOT to enlarge on the more general meaning of the advice conveyed in these words, I shall chiefly have it in view as applicable to those who are appointed to places of rule and authority.

IN discoursing upon this topic, I have no distrust of being misunderstood. They who are most deserving of such eminent situations, will, I know, accept with candour the "word of exhortation," even from an inferior.

IN the best-ordered establishments, while men are men, there must always be imperfections. Wise and excellent persons, when advanced to high stations, have lamented this: they have found, and always will find, that they cannot do all the good they would; and therefore must content themselves with doing all the good they can. To alter a government, the imperfections of which are tolerable, is never safe nor expedient. The proper remedy is in the gentleness and moderation of those who administer it.

MODERATION, in either ecclesiastical or civil government, may be considered as opposite to pride and violence; or rather, it is the medium betwixt the two extremes of rigour and *summum jus* on the one hand, and of too much relaxation and remissness on the other. It mitigates the letter of the law, and affords every allowance, in a variety of cases and circumstances, which the legislature could not clearly state or foresee.

To let subordinates feel their chains gall them, and, according to the Prophet's expression, to *turn judgment into wormwood**, is a sure sign of want of skill in the art of governing. No people, if they could help themselves, would choose to have the *bramble* to rule over them. Above all, spiritual rulers should avoid an arbitrary and turbulent disposition: the nature of their sway is pictured forth, not by the *axes* and *fascies*, and the severity of power; but by the humble *crozier*, and the mild voice of a shepherd. Even the church of Rome seems sensible of this; she disclaims carnal weapons, and temporal coercion. Nevertheless, in delivering over persons, unconvinced by her arguments, to the secular arm, she, by a happy subtlety of distinction, and with a meekness and gentleness peculiar to herself, contrives to reconcile this fair semblance of moderation, with her tenfold vengeance, and the utmost extremes of cruelty. But this is a method of which our Saviour and his apostles knew nothing.

THEY who feed and superintend the flock of Christ, should let their doctrine "distil as the dew," and should "be gentle towards all;" with humility "instructing those who oppose themselves†." It is no difficult matter for men to be fair, kind, and moderate towards such as are of the same way of thinking with themselves. But the apostle carries this duty to a far greater extent. "Follow peace with all men‡," says he; and again, "Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God; even as I please all men§." The unconverted Gentiles, and the contentious Jews; the orthodox and heretical; those of all countries, sects, and parties—this "universally vast and boundless term, *all men*,

* Amos, v. 7.

† 2 Timothy, ii. 24, 25.

‡ Heb. xii. 14.

§ 1 Cor. x. 32, 33.

“ contains them all *.” They cannot, indeed, be equally and alike the objects of our esteem and friendship; but Christianity teaches us, that there is not an individual of the human race to whom we can equitably refuse benevolent wishes and gentle treatment.

NOT to multiply general observations on this subject, I shall select a few arguments, that appear, to my apprehension, the most cogent.

AND, first, we should consider, that moderation in behaviour, and especially in the exercise of authority, is what others have a right to from us, as they are men, as brethren, as common partakers of the gifts of humanity. We owe it to that implied compact, and to those mutual obligations, on which society is founded; and, without it, men would often have cause to prefer the life of a savage, and the solitude of a desert. Respect is due even to the weaknesses and the mistakes of the human mind. There is so much uncertainty in things; such a difference in the size of our understandings; in our habits of thinking; our modes of life and education; that it is impossible our judgments should be exactly alike. The advantage of permitting men freely to discuss speculative points, and to form their own tenets thereupon, greatly preponderates over the inconveniencies. By exercising the privilege of thinking for ourselves, and of debating with one another the truth or falshood of propositions, we expand and improve our mental powers: and though, perhaps, we may sometimes dwell, more than might be wished, on questions dubious and obscure; yet, by these exercises, the mind unavoidably grows more acute, and consequently more capable of discerning the force

* Barrow's words: See vol. i. sermon 29.

of moral obligations. Vain is the pretence of bringing all Christians to a perfect uniformity of sentiments or practice, in matters of religion: this could not be obtained, even in the apostolical days; nor can it be hoped for, till we come to heaven.

ANOTHER motive to moderation, is the shortness of human life. This argument must, by no means, be omitted; because it is that which the apostle urges immediately after my text: "The Lord is at hand." It is only a temporary authority that any of us can be vested with; and our span will be measured out so soon, that nothing here below is worth our eager contention. Where are the fierce spirits, whose quarrels embroiled the world in former ages? Death has silenced their controversies, and has sent the vain disputers to another tribunal. Suppose any one approaching that period, by the usual road of sickness and decay. Imbecillity and languor will then teach, even the proud man, humility. Will he menace with his faltering tongue? with brows that have the damps of death upon them, will he frown imperious? Instead of vexing and harassing one another, during the little time we have to be together, our affections should be connected by our common sufferings and sorrows: we should remember, that we are fellow-sojourners in a vale of tears; and that we are all bending to the earth, under the same sentence of mortality.

IF examples can move men to moderation, we may set before them the highest—God himself; the universal Lord; the being to whom alone, in any strict and proper sense, power belongs. If his mercy did not moderate the rigour of his justice, the world would not be permitted to continue one moment. If he should be severe

“to mark what is done amiss, who might abide it*?” But “His
 “compassions fail not†;” they are an inexhaustible and boundless
 store. He daily provides for the wants of the unthankful and evil.
 A singular proof of the mercy of God might be drawn from
 the interval he allows between almost every sin and the natural pu-
 nishment of it. Often does he threaten that he may not strike;
 and long he defers the stroke‡. With inexpressible patience, he is
 daily enduring the heinous provocations of sinners; he waits their
 repentance; he solicits their reconciliation; though he could in-
 stantly crush them to nothing, and ease himself of his adversaries at
 pleasure. Plutarch || gives this as one of the reasons why God is so
 slow in punishing wicked persons; that we may learn gentleness and
 patience by his example. We are all candidates for mercy; our
 transgressions are numberless; and all of us daily come short of the
 holy law of God. If we treat our fellow-servants harshly and rigor-
 ously, how can we hope that our Lord will forgive us “ten thou-
 sand talents?”

CHRIST, the blessed Prince of peace, particularly calls upon us to
 imitate this part of his own character. “Learn of me,” says he,
 “for I am meek and lowly¶.” It was prophesied of him, that he

* Psalm cxxx. 3. † Lam. iii. 22. ‡ On a similar argument, Dr. Bar-
 row elegantly applies to God what Ovid says of Augustus :

Sed piger ad pœnas princeps, ad præmia velox;
 Quique dolet, quoties cogitur esse ferox.
 Qui cum triste aliquid statuit, sit tristis et ipse;
 Cuique serè pœnam sumere, pœna sua est.
 Victa tamen vitio est, hujus clementia nostro;
 Venit et ad vires ira coacta suas.

¶ Περὶ τῶν ὑπὸ τῷ Θεῷ βραδείως τιμωριζομένων.

¶ Mat. xi. 29.

should

should not "strive, nor cry, neither should any one hear his voice, "in the streets *." He pursued his work without noise, without contention and tumult. Rather than give offence he yielded to pay tribute, to which, in strictness, he was not obliged. He discountenanced the beginning of a strife for pre-eminence, and rejected any solicitations to revenge the rudest repulses and injuries. Good will, and love to all, he has emphatically named for the distinguishing precept of his religion; he calls it his "new commandment," by which his followers were to be known. We should ever bear it in mind that we are the servants of a Master who washed the feet of his disciples; of a Priest who was himself the sacrifice; of a King who was crowned with thorns.—In the republic of Christianity, goodness is true greatness, and humility the only honour. Pride is a sin that peculiarly tends to make men incapable of divine communications, and of Heaven's assisting and directing grace; whereas the meekness of Moses exalted him so highly, "that God spake unto him, "face to face, as a man speaketh to his friend †."

THE Holy Spirit is represented in Scripture as descending like a dove, the emblem of meekness; and the amiable virtues of this kind, almost exclusively, form St. Paul's catalogue of "the fruits of the Spirit." Let pretenders to zeal say what they will, men cannot practise these virtues, and, at the same time, suffer their tempers to be ruffled with the fierceness of theological, or rather scholastic, disputation. It is only their "emptiness of the divine life †" that makes them full of controversy. They who feel *most* the love of goodness in their hearts, will, in their outward deportment, ever be found to betray

* Mat. xii. 19.
vol. i. serm. i. p. 25.

† Exod. xxxii. 11.

‡ Archbishop Sharp's words,

least of that bitter spirit of contention, which, beginning with angry altercations between individuals, at last occasioned hostile separations between churches; and will ever be the principal cause of retarding the wished-for arrival of those happy days, when "all who profess and
 " call themselves Christians shall be led into the way of truth, and
 " hold the faith in unity of spirit, in the bond of peace, and in
 " righteousness of life."

SOME may object, that this is the timid and lukewarm language of those who are indifferent to the majesty of truth, and would betray the church of God. So far is this reproach from being well grounded, that moderation is the mark of a noble mind, conscious of the strength of its cause, and disdaining any cruel and ungenerous methods against its adversaries. "Go round about
 " Sion, mark well her bulwarks." The church of Christ is founded upon a rock, and has no need of human violence to support her. Besides, with respect to that part of the Christian church which is established in this nation, it owes to moderation its present existence and stability. When first it shook off the shackles and superstitions of Popery, the excellent Cranmer, a prelate of unequalled candour and prudence, presided. He was one of those few characters that are a real honour to history; and to him, under God, we principally owe it, that the happy medium was observed, retaining the faith and ceremonies of sound antiquity, and rejecting only the errors and corruptions of barbarous ages. Our Liturgy has every signature of being drawn up without any spirit of contention, or needless imposition. And I do not see how the alterations, and omissions of parts of it, which of late have been so eagerly contended for, can be adopted, unless we would give up the essentials

of

religion, and the foundation of our hope, in compliment to Socinian and Deistical innovators*. The doctrines of our church are moderate; and the manner of administering its government is very eminently so. I know no sect, which, if the power were lodged in its hands, would not be far more violent and overbearing. A variety of opinions and sects has been found compatible with political union;—I acknowledge it: But, let me add, our present establishment is the centre or key-stone of the arch; and is necessary to the security of the sectaries themselves; doing for them what they would never do

* This, we trust, will never happen; and that the church of England, and we may add, the generality of the churches which have reformed themselves from the corruptions of popery, will continue to preserve so steady and sincere an attachment to the peculiar doctrines of christianity, such as the divinity of its founder, and the redemption purchased by his meritorious sacrifice of himself, as to furnish, to the latest posterity, the most unequivocal proof, that Bossuet, the celebrated bishop of Meaux, either misunderstood, or misrepresented the principles of protestants, when he ventured boldly to predict that they would conduct us to Socinianism.—True Protestantism is, and ever will remain, as much at variance with the Polish heresy, as with the Popish superstition; and while it refuses to enlarge the catalogue of revealed truths, on the authority of a council claiming infallibility, it will be equally averse to abridge this catalogue, especially in its most capital articles, on the far less respectable authority of a few conceited and presumptuous advocates for farther reformation; whose favourite aim seems to be, by a systematic perversion of the plainest and most explicit declarations of scripture, to strip the religion of Christ of almost every characteristic doctrine that can distinguish it from pure Deism.—In imitation of Bossuet, but with far more solid foundations on which to build our opinion, may we not presume to look forward, and to predict, that wherever the Socinian theology is current, infidelity will be sure of a rich share of the spoils and triumph? This state of things may not improbably terminate in a relapse into Popery. For man is a being too sensible of his wants and dependence, to live long without any religion at all, or with a system of religion so lukewarm and unimpressive as that we are speaking of. Socinianism, like the doctrine of the Sadducees among the Jews, and of Epicurus among the heathens, seems calculated only for the affluent and the indolent part of mankind. Its tenets are not at all likely to influence the great body of the people, or to excite their attention to religious considerations.—It should ever be remembered that these, or doctrines similar to these, had gotten the ascendancy in the eastern churches; and the orthodox faith was almost excluded by endless schisms and distractions, when the severe judgment of Heaven permitted the absurd superstition of Mahomet to come in, and sweep them all away.

for one another;—tolerating them all. During the last hundred years, its government has been undeviatingly mild; and its condition, proportionably, tranquil and prosperous: so that it seems to enjoy the blessing pronounced by our Lord, that “the meek shall inherit the earth*.” In all our later civil commotions, the church of England, imitating the conduct recommended by Pericles † to the Athenian matrons, has been little seen, and never obtruded on the public stage. Prior to the period just mentioned, it was exposed to some shocks that well nigh ruined it; and these were, invariably, the consequence, not of moderate, but of violent measures. Some of its rulers were for winding the pins of government too high. Men of weak and precipitate minds, they displayed little knowledge of the world; and still less, of the true nature of the church and kingdom of Christ. But let us leave to others the task of censuring the errors of our friends, whose intentions were certainly good. They, and their opponents, have, long since, been laid low in the silent dust: and, blessed be God, our church still survives. She has stood the rage of popular infatuation; and the controversial sophistry of many an enthusiastic declaimer has broken over her head, like distant thunder, and passed away. Her moderation is the cause that the vehement writings of men of different factions against her, before our time, are now totally neglected and forgotten. Some late attacks have equalled any of the former in misrepresentation, acrimony, and malevolence‡.

But

* Mat. v. 5.

† See his funeral oration in Thucydides.

‡ See some late publications; particularly of Mr. Robinson, and Drs. Priestley and Price. Our protestant dissenters, of every denomination, however at variance amongst themselves, seem to unite most cordially, in adopting this savage mode of waging war against the establishment.—The old cry of *Root and Branch!* seems to be revived, from every quarter.

Mr. R. Robinson, though he be not an enemy to some capital articles of our common faith, pours out such a torrent of illiberal invective against our prelatical church, in almost every page of his *Plan of Lectures*, that it seems unnecessary to select any particular passage. Such

But her moderation is the best answer to them*; and will, I doubt not, quicken their pace to oblivion. We may well, indeed, be allowed to treat with contempt, or rather pity, the virulent malignity of a few factious leaders of misguided sectaries *at home*, while our church stands high in the impartial estimation of the most distinguished protestant writers *abroad*†; can boast of being honour-
ed

an adversary is, indeed, a real friend: His malignant calumny recoils upon himself and his party: and his party, we know, is of no small consideration; for the very respectable *Eastern Association*, assembled at Harlow in 1778, *have approved* his work, and *recommended* it to their *sister churches*.

Can we forbear expressing our concern, that it is not in our power to speak more favourably of Dr. Priestley? who is honest enough to avow, that *no convulsions in the political world ought to be a subject of lamentation*, if they can be attended with *so desirable an event* as to make way for the introduction of his great improvements in religion:—Improvements, which would have shocked even the Socinians of the last age. One would almost think that the fiery zeal of this indefatigable champion of *Unitarianism*, wishes for the revival of the *forcible* mode of preaching which gained converts to the *Koran*. But, thank God, he is a missionary without an army to back him! and we have his own words to comfort us, *that we must wait for the fall of the civil power*, before he can realize his exulting dreams of victory, and succeed in his earnest labours to overturn our constitution in church and state.—See *Corruptions of Christianity*, at the conclusion.

Dr. Price, who steers a middle course between the two extremes of Athanasianism (as he speaks) and Socinianism, will forgive us for desiring him to reconsider the following passage, and to retract the harsh expressions, and the uncharitable wish, which, we are sorry to find, have dropped from his pen. “The enemies of Revelation,” says he, “do not sufficiently consider, that by opposing, in enlightened times, all attempts to remove such shocking blemishes from our established code of faith and worship, they expose the hierarchy to particular danger of a sudden and total overthrow. As a friend to the free progress of truth, and an enemy to all slavish hierarchies, I could almost wish they may persevere in their obstinacy.” Price’s Sermons, p. 63.

“* The *Presbyterians*, and the numerous sects of different denominations that are comprehended under the general title of *Non-conformists*, enjoy the sweets of liberty under the influence of a *legal toleration*. Those indeed who are best acquainted with the present state of the English nation, tell us, that the dissenting interest declines from day to day, and that the cause of non-conformity owes this gradual decay, in a great measure, to the lenity and moderation that are practised by the rulers of the established church.” Dr. Maclane’s Translation of Mosheim’s Ecclesiastical History. Cent. xviii. Sect. 23.

† From amongst the innumerable testimonies of this kind that exist, may I be permitted to select two or three? That prodigy of learning and genius, Hugo Grotius, speaking of the

ed with the "right hand of fellowship," cheerfully given to her by other reformed churches*; and particularly, while she can produce,

the church of England, says "that it has flourished, principally, because its reformers admitted no new-fangled conceits of their own, but had their eyes fixed on the purest ages." [*In Angliâ vides quam benè processerit dogmatum noxiorum repurgatio, hac maxime de causâ, quod qui sanctissimum id negotium procurandum susceperè, nihil admiserint novi, nihil sui; sed ad meliora secula intentam habuere oculorum aciem.*—Grotii Epist. ad Jo. Corvin.] Isaac Casaubon assigns the same reason, for calling the church of England, "the soundest part of the reformation. *Si me conjectura non fallit, totius reformationis pars integerrima est in Angliâ, ubi cum studio veritatis viget studium antiquitatis.*—Casauboni Epist. ad Claud. Salmasium.

It is well known, that the first king of Prussia, about seventy years ago, had formed a plan of uniting into one church, his Lutheran and reformed subjects, by the introduction of the government and liturgy of the church of England, into his dominions. Jablonski, his majesty's chaplain, and superintendent or bishop of the Protestant church of Poland, had a great share in conducting that negociation. In one of his letters, this eminent divine, after other high commendations, passes this judgment on the church of England, that, "it comes nearest, of all the reformed churches, to the pattern of the primitive church; is the chief glory of the Reformation, and the securest bulwark against Popery; and that no one can refuse its communion, without being guilty of schism." [*Quo autem, diutius ecclesiæ Anglicanæ communionis usus sum, magis magisque in eâ sententiâ confirmatus fui, libros ejus symbolicos nihil habere heterodoxie; cultum nihil idololatriæ vel superstitionis; hierarchiam verò ordinis et decoris plurimum; eamque, hoc nomine, inter omnes ecclesias reformatas, ad exemplar ecclesiæ primitivæ proximè accedere; meritòque audire sydus in cælo christiano lucidissimum; decus reformationis primarium; et evangelii adversus papatum propugnaculum firmissimum; cujus communionem absque schismatis notâ aspernari possit nemo.* See Archbishop Sharp's valuable account of the measures taken in the years 1711, 1712, and 1713, to introduce the English liturgy into the king of Prussia's dominions and the electorate of Hanover; printed in French 1767, by his Grace's worthy descendants.

* This literally was the case in 1618, at the famous synod of Dort; at which, besides the Dutch clergy, many divines of other reformed churches, assisted.—Amongst all these, members and assistants, Dr. George Carleton, Bishop of Landaff, who was sent from England, had always the precedence. It may be worth while to mention, on the authority of Bishop Hall, then dean of Worcester, who was present, that when Bishop Carleton had taken occasion to observe how excellent an institution episcopacy was for the prevention of schism and heresy, Bogerman the president replied aloud, before all the assembly, *Domine non sumus adeo felices.*

For accumulated proofs of the agreement of the reformed churches abroad, with the reformed church of England, and of their approbation of our form of church government and of our liturgy, see Dr. Durell's *View of the government and public worship of God, in the reformed churches beyond seas*; and his Latin work, in defence of it, intitled *Vindiciæ*, &c. Dr. Durell, has inserted in his two books several valuable testimonies of private divines, particularly

duce, to our revolted brethren, the most indubitable and authentic proofs that their cause is condemned, even by the church of Geneva* itself, under whose sanction, and by whose example, they used to shelter themselves, and justify their separation.

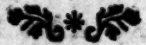
It is an old observation, that mediocrity is secure†: and this sentence is wise and true, not only in an æconomical view, but in the whole conduct of human affairs. They who aim not too high, and urge not their projects in too rough and impetuous a manner, will succeed best, as well as disturb the world least. Moderation is an experiment in church government that has now been tried for above a century with complete success; and there is a happy prospect, from the temper and wisdom of those who fill the highest stations in the church, that it will long be persevered in; and that we shall never more recur to any other measures. The pacific, the mild and benevolent disposition I have been recommending, carries part of its recompence in its own bosom. The counsellors of peace enjoy that tranquillity which they procure to others. The serenity of their souls is that of a pleasant and healthful climate; and while rulers, in their gentleness and patience, imitate the revered footsteps of the Almighty, they, likewise, in their humble measure,

particularly of the French reformed church, which do great honour to the church of England. Need we, after all that has been produced in this and in the foregoing note, have recourse to the meanest of all mean things, self-adulation? And yet, such was the candour of the Author of the *Confessional*, that he does not hesitate to bring this railing and false accusation against his brethren. [See the Preface to the First Edition of the *Confessional*.]

* In confirmation of this, I beg leave to refer to a *Letter from the Pastors of the Church, and the Professors of the University of Geneva, to the University of Oxford, in 1706*.—This Letter, and that sent in answer to it from Oxford (both of which breathe that spirit of moderation we are now recommending), though printed at the time, being, I guess, little known at present; the reader, I trust, will not censure me for republishing them. That this note might not be extended to an immoderate length, I have thrown them into an *Appendix*.

† *Mediocria firma.*

reflect the tranquillity of the Divine Mind. This, my honoured Hearers, is far purer pleasure than any that gloomy bigots, or proud persecutors, ever knew. This is our best preparation for the future state of perfect harmony and union. When a good man dies, "he enters into peace:" he loved and cultivated it while on earth; and in heaven it shall be his everlasting reward.



A P P E N D I X.

LITERÆ a celeberrimis Ecclesiæ et Academiae OENE-
VENSIS Pastoribus et Professoribus, ad Universitatem
OXONIENSEM, transmissæ; una cum Responso ejusdem
Universitatis OXON. ad easdem Literas, in frequenti
Convocatione, omnium Doctorum, Magistr. regentium
et non regentium, lecto et approbato Febr. $\frac{1}{2}$, 1706-7*.

*Admodum Reverendo Domino V. Cancellario, & Viris nobilissimis, cele-
berrimis, præstantissimis, Rectoribus, Doctoribus, aliisque Membris,
Universitatis Oxoniensis, plurimum reverendis.*

VIRI NOBILISSIMI, CELEBERRIMI, DOCTISSIMI, NOBIS PLURIMUM CO-
LENDI, ET FRATRES IN CHRISTO DILECTISSIMI.

SUMMO gaudio nos perfudit quod de vestra in nos charitate scribere dignatus
est illustrissimus Præsul Hen. Lond. Episcopus †. Cum enim accepissemus nos
malè audire & Genevæ famam apud vos deteri ‡; nomine vestro nos docuit præ-
judicatas esse & veteres opiniones nondum penitus depositas; & quæ in medium
a quibusdam allata erant nos non spectare, verum nonnullos qui ecclesiæ An-

* This title was prefixed to the Letters printed at Oxford that year. † Bp. Compton.

‡ In a book printed at Amsterdam in 1707, under the title of *Entretiens sur la Correspon-
dance fraternelle de l'Eglise Anglicane, avec les autres Eglises reformées*, amongst various other
valuable documents of the brotherly intercourse between the church of England and the
reformed churches abroad, we meet with two Letters of Bishop Compton, both of which re-
late to the correspondence here published. From one of these we learn, that the reports
prevalent at Geneva, of unfavourable sentiments being entertained at Oxford about their
church, had their origin from some Verses published in the *Exequiæ Ducis Gloucestræ*.

glicanæ disciplinam & liturgiam detrectantes, nomen nostrum præ se ferebant: illud verò à sententiâ nostrâ omninò dissitum esse, noverat vir illustrissimus. Ita est, fratres dilectissimi simulque plurimum colendi: tantum abest ut ab ecclesiâ Anglicanâ animus noster alienus sit, ut potius semper eam magni fecerimus; nec ullus nostrum, dum in Angliâ versatus est, ab ejus cætibus aut synaxi recesserit. Intercessit pastorum nostrorum, & præsertim Calvini & Bezae, cum illustrissimis Angliæ præsulibus literarum commercium: & quoties, quanta esset vestræ confessionis fidei & liturgiæ apud nos existimatio, palam faciendi occasio sese obtulit, eam nunquam prætermisimus, ut ex variis monumentis patet. Hanc bodiè rursus arripimus, ut quod inter vestrum nonnullos aut oblitteratum erat, aut penitùs incognitum, amplius non lateat. Eos ritus quidem habemus, quales reipublicæ gubernatio & necessitas postularunt; verum à nostris dissimiles nec rejicimus, nec in contemptum adducimus. Existimamus, quidem, in Jesum Christum fidem, in Deum & proximos amorem, cultum ab omni superstitione & idolatriâ remotum, quæ sufficiunt ad salutem acquirendam, cum rituum diversitate stare posse. Optamus, igitur, ut hæc communionis & charitatis christianæ vincula minimè abrumvantur. Si enim inter vos versaremur, libentissimè accederemus ad sacra vestra; nihilque magis in votis habemus quam ad commune ecclesiarum evangelicarum emolumentum, Anglicanæ præsertim pacem & decus, & papisticæ tyrannidis excidium, conjunctis operibus aliquid præstare. Quoties ad id aliquid nos conferre posse judicaveritis, paratos invenietis; tum etiam ad testificanda quæ superius de mente nostrâ expressimus. Ne dedignemini, quæsumus, istos sinceri amoris & observantiæ vebementes affectus; neque enim intermoriuntur; verum ad vota pro vobis apud Deum fundenda indefinenter nos impellent.

Dabamus Genevæ, VII Calendas Octobris, A. D. 1706.*



VIRI NOBILISSIMI, PRÆSTANTISSIMI,

Cultores vestri obsequentissimi ac fratres in Domino, Pastores Ecclesiæ Genevensis, & in Academiâ professores, omniumque nomine

ANTONIUS LEGERUS,

Eccles. Pastor, Philosop. Professor, ac p. t. Moderator.

FABRI scriba.

* Oct. 26. This date has suggested the following remarks. On the 29th of June that year, Alphonso Turretin made his famous speech to the council of the republic, recommending

*Viris plurimum reverendis, celeberrimis, præstantissimis, Ecclesiæ
GENEVENSIS Pastoribus, & Academiæ Professoribus*.*

VIRI CELEBERRIMI, DOCTISSIMI, NOBISQUE PLURIMUM COLENDI,

LITERAS vestras, à reverendo in Christo patre Episcopo Londinensi ad nos
transmissas, læti accepimus; academiæ huic perquam gratas, quòd profectæ
fuerint ab academicis pietate, eruditione, atque ardenti erga religionem refor-
matam studio, eximiis; adhuc tamen gratiores, quod a sanctissimo illo præfule

ing the abolition of the subscription required from their ministers to the *formula consensûs*. This measure, we know, was adopted: and yet, several months after, we find the whole body of pastors and professors expressing, in this Letter, their unalterable regard for the liturgy and thirty nine articles of the church of England, and their readiness to join in communion with it. Are we not, therefore, from these premises, warranted to draw this conclusion, that the scholastic subtilties of over-rigid Calvinism, were the only shackles from which they wished to be relieved? Could A. Turretin and his brethren, if they had gone over to the Arian or to the Socinian quarters, have thus, of their own accord, in the most authentic manner, made so direct and explicit an avowal of their attachment to the church of England, known to be so inimical to those heresies?

But while we must acknowledge their *orthodoxy*, we cannot extend our commendations to their *prudence*. For what has been the consequence? Fifty years had scarcely elapsed, from the time when the clergy of Geneva were thus set at full liberty from subscription, before it was publicly asserted, by D'Alembert, in the face of all Europe, that many of them had become converts to Socinianism. His words in the article *Geneve* in the *Encyclopedie* are, "*plusieurs pasteurs de Geneve, n'ont d'autre religion qu'un Socinianisme parfait, rejetant tout ce qu'on appelle mysteres.*" Freed from all test of doctrine, but a general profession of believing the scriptures, in which members of the most opposite communions will readily join, is it to be wondered at, that some favourers of Socinianism should, in time, become teachers at Geneva? Jean Jacques Rousseau, therefore, who introduced this topic into his famous letter to d'Alembert, does not seem to censure him so much for affirming what was false, as for indiscreetly making public what might possibly be true. Nay, he himself, it is curious to remark, soon after, changed sides; objecting to the declaration of faith published by the ministers of his native city, upon this occasion, as if it left their orthodoxy in a scandalous incertitude (*une incertitude scandaleuse*), and, instead of confuting d'Alembert's original charge, as furnishing fresh cause of suspicion. May other protestant churches never experience the dangers to which the *total* abolition of subscription has exposed our brethren of Geneva!—For most of the facts mentioned in this note, see d'Alembert's *Melanges*, t. 2. p. 382, &c. and t. 5. from p. 571 to p. 610.

* It was well known at the time, and, perhaps, it is not, even now, quite forgotten at Oxford, that Dr. John Wynne of Jesus College, who died Bishop of Bath and Wells, was the person employed by the University, to draw up their Answer to the Letter from Geneva.

nobis

nobis commendatæ venerint; quo nemo aut ecclesiam Anglicanam paterno magis affectu fovet ac tuetur, aut exteras omnes, utcunque locorum intervallis diffitas, arctissimo tamen purioris fidei vinculo conjunctas, charitate magis fraternâ prosequitur. Plurimas vobis, fratres in Christo dilectissimi, gratias agimus, quod eas suspiciones, quas verba nonnulla, diversam longè apud nostros, ac apud exteros homines sententiam exprimentia, animis vestris infuderant, post mentem nostram plenius patefactam, absque omni cunctatione humanissimè deposuistis. Per- gite, viri optimi, sicut facitis, nos, ecclesiamque nostram, diligere; et de nostrâ erga vos benevolentia non dubitare; atque hoc persuasissimum habete, si quid fortè ab aliquo è nostris exciderit, quod in Genevam asperius dictum videatur, id non ad ullam, aut reipublicæ, aut academiæ, aut ecclesiæ Genevensi dedecoris labem inurendam, designatum fuisse, sed ad istos solummodo è nostratibus per- tinuisse, qui cùm ritus nostros impugnent, cùm liturgiam contumeliis proscindant, cùm a legitimis ecclesiæ Anglicanæ cætibus sese segregent, cùm schismaticos con- ventus celebrent, cùm disciplinam, apud nos, tam civili quam ecclesiasticâ auc- toritate, stabilitam, labefactare omni ope contendant, nefariis hisce sceleribus vestrum nomen, eâ quâ sunt audaciâ, prætereundum non erubescunt. Quantum autem vos a turbulentis istorum hominum ingeniis consiliisque abhorreatis, satis indicant plurima ea, quæ in theologorum vestrorum scriptis extant, ecclesiæ An- glicanæ præconia: quibus non leve pondus accessit, ex literis vestris nuper ad nos allatis, quæ recens, simul ac gratissimum, nobis exhibuerunt vestræ erga ecclesiam nostram voluntatis testimonium. Magni semper apud nos habebitur honorifica vestra ecclesiæ nostræ comprobatio, quæ schismati apud nos latè grassanti finem statim poneret, modo apud illos, qui à nobis dissentiunt, vestra tantum, quan- tum eam valere simulant, reverà valeret auctoritas.

De rituum apud ecclesias diversas varietate, quæ vestra est, viri illustrissimi, eadem et nostra semper fuit sententia. Id enim in liturgiâ nostrâ, id in reli- gionis articulis expressum, reperietis; fas esse unicuique ecclesiæ in ritibus præ- scribingis jus suum in suos exercere; nefas esse ut altera alteram incuset, quod ritus a suis discrepantes receperit. Alienissimum est à nostrâ charitate ecclesias illas reformatas, quæ ineluctabili necessitatis lege adaectæ, à primævâ episco- palis regiminis formâ haud spontè suâ recesserunt, tanquam legitimis pastoribus;

out sacramentis ritè administratis, penitus destitutas, rigidâ nimis censurâ damnare: à judicio hoc de ecclesiâ vestrâ ferendo, longè semper abfuerunt è theologis nostris celeberrimi, qui peregrè commorantes sacris vestris lubenter interfuerunt. Sed multùm dispar est schismaticorum nostrorum à vestrâ causa; multùm diversa de iis sententia; qui cùm nullâ necessitate compulsi legitimæ episcoporum auctoritati sese subtrahant, Genevæ exemplum perduellioni suæ obtemperant; vestro patrocínio aded minimè suffulti, ut Calvinus vester, illos, qui talem hierarchiam, quali nos fruimur, non revereantur, summâque obedientiâ observent, nullo non anathemate dignos censuerit. Id sane optandum erat, ut antiqua illa ecclesiæ per episcopos gubernandi ratio, quam apostoli a Christo ipso, fidei nostræ auctore, edocti, et pleniori sancti spiritûs mensurâ perfusi, instituerunt, per universum orbem christianum etiamnum vigeret. Hanc nos disciplinam, auctoritate plusquam humanâ fundatam, ac divinâ providentiâ per omnia, quæ ab apostolorum usque temporibus fluxerunt, secula, ad nos transmissam, non sinè singulari Dei beneficio retinemus: quam quidem beneficentiam Beza vester nobis optavit perpetuam: nos, vicissim, vobis ac reformatis omnibus ecclesiis communem fore, ardentissimis votis efflagitamus. Felicius certè reformatorum res procederet, si qui eandem primævam fidem tenent, eandem etiam primævam disciplinam amplecterentur: et meliori successu bellum papalè tyrannidi indictum gereretur, si contra impias, piisque omnibus detestandas, pontificiorum innovationes conjunctis, sub antiquâ apostolici regiminis formâ, copiis militaremus. Valeant apud Deum optimum illæ, quas vos pro nostrâ, nos pro vestrâ, felicitate assiduè fundimus preces: Christus * quem pro sole & scuto vestro habetis, lumen pariter ac præsidium vobis nobisque propitius suppeditet; ecclesias reformatas plenâ tandem luce illustret; easque, ab omnium undequaque inimicorum telis, semper præstet incolumes.

Data Oxonii, prid. Id. Feb. † A. D. 1706-7. in frequenti convocatione omnium Doctorem ac Magistrorum tam regentium quam non regentium.

Ita testor,

GEO. COOPER,

Notarius publicus & regist. Univers. Oxon.

* Alluding to the inscription on the Geneva seal.

† Feb. 12.

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